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AN OFFICE

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The Columbian Star.

Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind.. COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, JUNE 14, 1823

[No. 24.]

The Columbian Star.

BY A COMMITTEE OF THE GENERAL CON-
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evangelical purposes, or other evangelical ob-
jects, that shall regularly contribute to the
cause of the General Convention, or of the
Columbian College, shall be entitled to the
Star gratis.

Travels in the East.

FROM PORTER'S TRAVELS.

THE ENUCH OF ABYSSINIA AND HENRY
MARTIN.

We had already introduced ourselves into
the dilapidated Menzil, and disposed our
travellers, some to rest, and others to supper.
We were disturbed by the arrival of
the inhabitants. Hodge Bachire, and his
wife, a less personage than chief of the
tribe, the royal mother of Hassan
Mirza, Prince Governor of Shiraz, and
his wife, were now on his way to Isphahan,
and had quitted the capital of Persia on some
subject of discontent. The worthy
gentleman Hodge Bachire, was an enuch
of Abyssinia, old and wrinkled; and
eccentric, he presented himself be-
hind, took his seat near our nomads,
declared himself the happiest of men
in his company of Enuchs; winding up
his general compliments to our nation,
with a particular eulogium on the talents
and virtues of our countryman, the late
Rev. Henry Martin, who, he said, had
passed some time under his apostolic
sojourn at Shiraz. His countenance of
kindly smiles, brightened the
visage of Hodge, while he dwelt
on the merits of the meek man of God,
and it was in that city, and probably
under his roof, that he composed many of
the queries relative to the Mohammedan
religion, none of which have been yet
answered. Indeed, these staggering doubts
cast on the creed of Mecca, have afforded
occupation to the pen of Mirza
Bachire, the devout and learned minister
of the late Mirza; but, after eight years' con-
sideration, discussing, and writing on the
subject, still his labours, like the
fountain of Penelope, seem without end; for,
disgusted with what is done, he frequently
repeats in one day what has been the toil
of a year at least.

CITY OF TOKAT AND HENRY MARTIN.

This is a large and perfectly open town,
situated on the sloping skirts of two nearly
isolated rocky hills, of craggy, broken, and
barren forms; but which in fact belong to a
series of a similar mountain range. Houses
of a similar number appear crowding together
on the bases of these twin minor mountains,
expressing on each other down their ap-
parently steep sides, and into the intermedi-
ate valleys. Mosques and minarets vary
the more irregular roofs of the other multi-
tude of buildings. The summits of the
mountains appear, augmented by the
state of the ancient embattled walls
and towers which crown these pinnacles,
and create every bold projection. This
increased fortress is supposed to have
been the old Berissa, and Comana Pontica
Strabo. If I may judge of the population
of the town at its feet, by the apparent ex-
tension of its suburbs; but no one
could give me information on the
subject. Tokat carries on a considerable
trade in cups and other utensils of copper,
and in the immediate neighbourhood, and some
distance off, have a very high reputation, about fifty hours
ride. They are twenty hours from the
city of Tokat, which gives its name to the
district. These celebrated mines produce
copper, lead, and silver; and have fifty fur-
naces constantly at work; indeed they pro-
duce the latter metal for the mint
of Constantinople.
I made a hasty sketch of the general ap-
pearance of Tokat, and its singular fortress
situated on a mountain when totally unobserved, the
city, which a Frangy is regarded
as the Capital. At the north-eastern
extremity of the city the river is crossed by
a bridge of five arches; but a conve-
nient way never allowed to passengers except
in times of thaw and violent rains, when

the stream is unfordable. It was in this town
our ever memorable countryman, Henry
Martin, closed his ministry on earth—his
pilgrimage of service to a distant people,
who, because they were men, "he loved
from afar as brothers," and dedicated the
bloom of his life and faculties to recover
from error. But his zeal was beyond the
strength of a naturally delicate constitution;
yet Providence supported him, till, his com-
mission being performed of giving the Holy
Scriptures to the nations of the east in their
own language, exhausted nature sunk under
the apostolic labour, and from this place he
was called to the rest of Heaven. He expired
at Tokat, on the 16th of October, 1812.—
His remains sleep in a grave as humble as
his own meekness; but while that high Py-
ramidal, marked with the mouldering ruins
of heathen ages, points to the sky, every
European traveller must see in it their ho-
noured countryman's monument.

FROM THE PHILADELPHIA RECORDS.

The following remarks of the Christian
Observer in relation to the Abyssinian
Church, and the providential circumstances
which led to the Amharic version of the
Bible, and to the subsequent discovery and
purchase of it, by Mr. Jowett, are so in-
teresting, that we cannot deny ourselves
the pleasure of presenting them to our
readers.

The part of his work to which Mr. Jowett
seems to look with the most anxiety and in-
terest, is that which relates to the state of
the Abyssinian Church. On this church
his hopes and affections appear to be pecu-
liarly fixed: to this his thoughts incessantly
revert. We think we readily trace the rea-
son for this. The overruling providence of
God has been in a marked manner display-
ing itself towards the Abyssinian church
and nation. In the midst of apostasies
around them, and notwithstanding grievous
decisions within, they yet are preserved a
Christian people. Whoever will trace the
history of this church, will perceive that the
first introduction of the Christian faith
among them was accompanied by circum-
stances and motives not of alarm, but of at-
traction. They were convinced; and not
compelled to conversion. To this circum-
stance is doubtless attributable that veneration
and attachment to their religion by
which they are still distinguished, and which
for fifteen hundred years has kept them
from the heresies and impostures, which
have inundated, with a fatal copiousness,
the surrounding countries of Egypt, Nubia,
and Arabia. In Abyssinia, then, the reli-
gion of Christ survives as a national religion.
The very existence of the clergy, and part
of the community, is identified with its
continuance: the utmost jealousy prevails of
every thing that savours of Mahomedanism;
and these are certainly elements on
which the efforts of those who have at heart
the interest of that quarter of the globe,
may expect and calculate to work at some
future time with great probability of success.
"Who shall say," asks Mr. Jowett, "that
Abyssinia, spiritually enlightened and wisely
trained, shall not eventually mainly con-
tribute to lift the huge northern half of Africa
from its deep depression, to finally uproot
Mahomedanism, and plant Christianity
from the straits of Babelmandel to the
mountains of Atlas?"

Such are the reasons that induce in the
mind of Mr. Jowett many anxious hopes
respecting the Abyssinian church. The whole
of what information he has collected respect-
ing it is peculiarly worthy of notice. Pro-
fessor Lee has condensed a large portion of
its history, in a valuable paper appended to
the Eighteenth Report of the Church Mis-
sionary Society; and we have ourselves
cited from Mr. Jowett's former communication
to that Society, the chief particulars re-
specting his providential discovery, and
eventual purchase of the Amharic Scrip-
tures. A train of more remarkable circum-
stances could scarcely be imagined. M. As-
selin, the French Consul at Cairo, is desirous
of adding to his literary attainments the
knowledge of the vernacular dialect of Aby-
ssinia; he seeks for a long time in vain for
an instructor; at length he casually finds, in
obscurity and sickness, an old man, who,
but for his intervention, must in a short time
have died from poverty and neglect. The
attentions shown to this poor creature excite
in him the liveliest gratitude; a feeling al-
most the only one equal to prompt his un-
dertaking and persevering in the laborious
work to which he is afterwards designed.
To his exceeding surprise, in this old man
the Consul finds a perfect master of the lit-
erature of his country; a traveller who had
penetrated into the most remote regions of
Asia, and the instructor of Bruce and Sir
William Jones. With these advantages, it
occurs to M. Asselin to fix the dialect in
print in the form of a translation. But a dif-
ficulty here occurs in the selection of a
work for that purpose. At last the Bible is
deemed most eligible. Ten successive years
were in consequence devoted to this momen-
tous work: the grateful, industrious, and
persevering Abyssinian was unremitting in
his exertions: his own patient hand traced
the ten thousand pages of the sacred volume;
and, after a careful and repeated collation
of every book of the sacred text, and a re-
ference of it for examination to competent
judges, the Amharic Bible is pronounced
complete. But this is not all. Shortly af-
ter this work was accomplished, the labor-
ious Abu Rumi, the translator, dies. Had

this happened at an earlier period, the Con-
sul observes, he should consider, that with
a single book left unfinished, it would have
been impossible to supply the defect. The
possessor next transmits copies of parts of
his manuscript to various public individuals,
in hopes of exciting attention to the work,
and eventually of disposing of it by sale.—
Had these been noticed, the MS. might have
travelled to the Vatican, and slumbered in
obscurity for centuries. But no heed was
given, and it was in consequence proposed to
print it; but an interdict from Rome ar-
rested this project. At this crisis Mr. Jowett
is led to Egypt: he casually hears of the
circumstance, writes to England, and em-
powered by the British and Foreign Bible
Society to negotiate for the purchase, ob-
tains the precious deposit in trust for the
immense population of Abyssinia; a popu-
lation which Mr. Jowett estimates at many
millions.

Missionary.

FROM THE MISSIONARY HERALD.

FRANCE.

The Rev. Mr. King, while on his journey
from Paris to join Mr. Fisk, at Malta, pre-
paratory to proceeding to Jerusalem, stop-
ped at Lyons. The following extracts
from his journal are interesting:—

The church of Fourviere was the first
building I entered. It stands on the top of
the mountain, and commands a most extensive
and delightful prospect. Lyons, containing
one hundred and twenty thousand souls, ap-
pears to be only a little village at our feet,
through which the Soane and the Rhone are
to be seen winding along, to the place where
they unite in a single stream. From the
beautiful gardens and habitations on the
banks of these rivers, the eye wanders over
the vast field of Isere to the mountains of
Chambray, and finally fixes on the everlast-
ing Alpine hills, and on Mount Blanc, which
rises above them, like the spire of an im-
mense cathedral.

My emotions, at this time, were indescrib-
able. I stood on a spot, where the Ro-
mans had once resided; where their em-
perors had lived, and erected magnificent
temples to their idols;—where Hannibal
and Caesar, with their conquering armies,
had passed along; where hordes of Saracens
had spread their desolations; and where
Pothinus, and Irenaeus, with nineteen thou-
sand of his followers, took their flight to
glory, amid the flames of persecution. I fol-
lowed them, in my imagination, through
their last conflict, till I saw them bowing
before the throne of God, and joining in the
ascriptions of praise to the "Lamb that was
slain." Then I fancied the eminence, on
which I stood, to be covered with the shades
of those heroes, who had fallen, covered
with human glory, on the field of battle.—
Spirits of those heroes! What would ye
now say, could the veil of eternity be with-
drawn, and could ye utter the sounds of
mortals!

Leaving the church, I descended a little
distance to what is called the Antiquailles,
from the number of antiquities found there.
One part is occupied as a church; the other
as an hospital for the insane. It was built on
the ruins of the palace of the Roman emper-
ors. There Claudius was born, and there
Caligula lived. I saw little worthy of no-
tice, except the tomb of Pothinus. He was
sent out by Polycarp to be the first Bishop
of Lyons, and, according to the inscription
on his tomb, suffered martyrdom, under
Marcus Aurelius, A. D. 177.

I next went to the church of St. Irenaeus,
under which are deposited the bones of the
martyrs. I felt as though this church was
a place peculiarly sacred; for here the first
Christians in France had prayed, and here
they sealed their testimony with their blood.
As I entered the door, I saw, on the right,
a painting of a dove sailing on the top of a
mountain wave, with wings extended, and
encircled with rays of light. Over it was
inscribed, "Spiritus Dei ferebatur super
aquas." On the left, behind the baptismal
font, was a painting of the Old Serpent,
chained in the midst of flames, on the side of
a river, reaching out his head towards the
tree of life, which stood on the other side of
the river, surrounded by palms, and a ver-
dant, beautiful field. The waters seemed
lovely, and over them was this inscription,
—"Fons aquae salientis in vitam aeternam."
I then descended into the court, and from
thence into the subterranean chapel, said
to have been built by Pothinus. In the mid-
dle is a deep well, into which, I was told,
the blood of the martyrs flowed, as, in this
chapel, hundreds of them were slain. Here
I took out my tracts, and distributed to all
around me; speaking, at the same time, of
Him, who was slain for the redemption of
the world. I then ascended a few steps,
and, taking my stand near the altar, and the
tomb of Irenaeus, I made a formal address
to the people, on the nature of true piety;
and urged upon them the duty of immediate
repentance, and faith in Christ. All listened
with attention, and some seemed affected.

I then visited the church of St. Enay,
which stands near the ancient confluence
of the Soane and the Rhone, and on the ruins
of an ancient temple of Augustus. This
temple was built by sixty nations of Gaul,
each of which established a priest in it, and
furnished a statue of its peculiar divinity to
adorn the altar, in the centre of which, and
above the rest, stood a statue of Augustus.

Four short columns of granite, about twelve
feet in circumference, and a few hewn stones,
are all that remains of this once magnificent
temple, which sixty nations were pledged
to perpetuate.

On Friday, the 4th, Mr. K. took the stage
for Nismes. Here, as in a former case, he
was called upon to defend the authenticity
of the Scriptures against infidel objections.
The result was, that "three officers and
one other gentleman, promised to send to
Paris, and purchase for themselves a Bi-
ble;" and, on their arrival at Nismes, they
gave to Mr. K. their address, and invited
him to visit them.

Nismes.

They arrived at this place a little before
night, on Saturday. On Monday, he at-
tended the meeting of the Bible Society,
which presented him with twelve elegant
French Bibles to be distributed in the east.
On Tuesday, he aided in the formation of a
Missionary Society, auxiliary to the one at
Paris. A subscription was opened at the
meeting, and 304 francs were immediately
subscribed. To this sum, was added a do-
nation from a poor widow, seventy-five years
old, of 70 francs. This poor woman had al-
ways laboured hard, and, by the strictest
economy, had amassed the sum above men-
tioned, for the purpose of paying the rent
of a house which she had hired. The gen-
tleman, who owned the house, was a pious
and benevolent man, and remitted the debt,
and told her to make what use she pleased
of the little sum. Having heard of the Mis-
sionary Society at Paris, she said, "I am
about to die. I have neither parents, nor
children. I will give this mite to spread the
gospel of my Saviour, before whom I am
soon to appear."—She, of her want, did
cast in all she had, even all her living; and
it shall be told as a memorial of her.

Entering her room, I saw an aged woman
of small stature, standing near her bed,
and supporting herself with a staff. She was en-
deavouring to arrange some little articles of
clothing, and did not seem to notice our ap-
proach. Her face showed that age alone had
triumphed over beauty and a firm constitu-
tion. Her gray hairs were covered with a
neat white cap. Her arms were bare, and
were withered like the husks of harvest.—
My friend spoke to her, when she slowly
raised her light blue eyes, which certainly
did not indicate the age of threescore and
fifteen. I was then presented to her as the
first French Protestant missionary. On
hearing this, a glow of pleasure was lighted
up in her countenance, and she said, "If I
have lived, it is to praise the Eternal."

I spoke to her of Anna the prophetess,
and of Simeon, and told her what reason she
had to rejoice, at what was doing to build up
the cause of Zion, and at the approaching
glory of the church.

Asking her if she put all her trust for sal-
vation in Jesus Christ, she instantly replied,
"To whom else shall I go? He has the
words of eternal life." As I began to speak
(in reference to the donation she had made,)
of the woman, who broke the box of oint-
ment to anoint the feet of Jesus, the tears
came into her eyes; and lifting her wither-
ed hands, and clasping them, and raising
her eyes towards heaven, she exclaimed, "I
am but dust and ashes."

I asked her, if she feared to die; when
she once more clasped her hands, and said,
"Il faut mourir pour voir Dieu;"—"We
must die, in order to see God."

In giving me her history, she said, among
other things, that "she was born a Roman
Catholic; but, at the age of thirteen, it had
pleased God to change her heart, as she
hoped; and that, since that time, she had
been a Protestant, and had lived in the con-
stant hope of immortal glory beyond the
tomb."

While at Nismes, Mr. K. endeavoured to
excite a general interest in the Monthly Con-
cert of prayer. He thinks this will be es-
tablished in the whole Department of the
Gard, which is supposed to contain 145,000
Protestants, a greater number than reside
in any other Department of France.

The following paragraphs are extracted

from a sermon of Mr. Wolff, recently de-
livered at Malta.

Christian denominations at Jerusalem.

I arrived at the holy city, March 9, 1822.
There are at Jerusalem the following de-
nominations of Christians.

1. *Armenians*, called and believed by the
Jews of Jerusalem to be the descendants of
Amalek. The Jews will have no intercourse
with them, because Amalek dared to lift up
his hands against the Lord's host in the wil-
derness.
2. *Greeks*, called and believed by the
Jews to be the descendants of Javan. The
Jews will not hold intercourse with them,
because Antiochus dared to slay Israel.
3. *The Romanists*. The Jews do not
wish to have intercourse with them, because
Titus a Roman destroyed their temple.
4. *The Ethiopians and Copts*, upon whom
the Jews look with indifference. The whole
number of Christians is supposed to be 7,000,
—and of Jews 10,000. After mentioning
that in a few days I distributed more than
1,000 copies of the Scriptures among all
these denominations, I will confine my re-
marks to the Jews.

Jealousies of Jews in different cities.

The Jews of Palestine reside principally
at Jerusalem, at Hebron, where both Jews
and Turks go on a pilgrimage to the graves

of Abraham, Isaac and Jacob, and Sarah and
Leah, which are there in the cave of
Machpelah, and also at Safet and Tiberias.
The greatest part of those Jews who com-
posed the Talmud, called Tannaim, lived at
Safet and Tiberias. The Jews of Jerusalem,
Safet and Tiberias are jealous of each other.
The Jews of Jerusalem say; "Our place is
more holy than yours, for here Melchise-
deck and our kings resided, here was the
tabernacle of God, here the temple of Jeho-
vah, in which sacrifices were kindled by the
fire which descended from heaven! and
here is the very stone on which the world
was founded." This latter notion is deriv-
ed from Job xxxviii. 4, 5, 6; where men-
tion is made of the foundations and corner
stone of the earth. The Armenians and
Greeks believe the same, and that stone is
shown in the church of the holy sepulchre,
and worshipped by the Greeks. The Jews
of Safet on the other hand say, "You, bre-
thren, know that the Messiah made his first
abode at Safet." They attempt to prove
this by Isaiah ix. 1, 2. Beyond Jordan in
Galilee of the Gentiles. Safet was anciently
called Gellil or Galilee. This prediction was
clearly fulfilled in the case of Jesus of Naza-
reth. See Matt. iv. 15. The Jews of Safet
further say to the Jews of Jerusalem, "You
know that the great Rabbi Simeon Bar Jochai
(peace unto him) and many of the Tannaim,
(peace unto them,) lived at Safet!" The
Jews of Tiberias say, "our city is situated
near the river Jordan, and Rabbi Akiba liv-
ed here with his 54,000 disciples, (peace
upon him.)" Thus foolish and stupid are
the disputes which divide the Jews of Pa-
lestine.

Caraites Jews.

There are in Palestine Spanish Jews, and
Turkish Jews, and Polish German Jews,
and also Caraites, who are believed by the
other Jews to be the descendants of the
Sadducees. Found at Jerusalem only three
families of Caraites. In their synagogue I
heard the following prayer. The Rabbi
said, "We beseech thee, have mercy upon
Zion." And the people answered, "And
build thou the walls of Jerusalem." Rabbi,
"Let thy government shine upon Zion."—
The people, "And gather thou the chil-
dren of Israel." Rabbi, "Let singing and
gladness be heard upon Zion." The peo-
ple, "And shouts of joy among the chil-
dren of Jerusalem." I read to them several
prophecies of Isaiah and Jeremiah, and ex-
pounded to them without the least resis-
tance for an hour, the contents of the gospel.
They often called on me and called me their
brother. They have not the least com-
munion with the Talmudist Jews. There are
Caraites at Kalaa in the Crimea, in Poland,
at Damascus, Constantinople and Cairo.—
The whole number in the world may be
5,000.

Polish Jews.

The Polish Jews called on me and ad-
dressed me thus. "We have heard that
you are arrived here to converse with us.—
Verily we can converse with you, for we
are wise with great wisdom, and learned
with great learning." I ascertained from
them that no Jews lived at Jerusalem in the
time of the Crusades. Rabbi Moses Bar
Nahman, a famous author among the Jews
in Germany, went there in the 12th cen-
tury, and met with only one Jew. I translat-
ed, from a letter written by him, the follow-
ing sentences. "I met with only one Jew,
and he was oppressed, and he was afflicted.
And in the city of God, in the house of God,
where our Fathers dwell, the Gentiles wor-
shipped that which their fingers had made,
they worshipped that which is not God,
even in the house of God. For these things
I weep, because our glorious and our beau-
tiful house is laid waste." I conversed for
several days with one of their High Priests,
and read the gospel with him. He said the
Christians of Syria have not the spirit con-
tained in the gospel, and he candidly con-
fessed that the prophecies of the Old Testa-
ment, cited in the New Testament, must
be applied to the Messiah.

Spanish Jews.

The Spanish Jews being most numerous,
affected a superiority over the Polish Jews,
who told me, "We spake unto them, saying,
why are you so proud with your pride, and
haughty with your haughtiness? We our-
selves are Jews, and glorious is our name,
and our wisdom is spoken of in all the con-
gregations of Israel. Cease therefore from
pretending to protect us with your protec-
tion. We are sufficiently protected with the
protection of the Emperor Alexander, to
whom may God give fullness of years, and
exalt him with high exaltation."

Jewish sects.

The Polish Jews are divided into two
sects. One sect are Pharisees, who are
strictly attached to the literal observance of
the ceremonial law, and wear large phy-
lacteries. They study, day and night, to
explore the course of the stars. They dis-
cern the face of the sky, but do not discern
the signs of the times; ever learning and
never able to come to the knowledge of the
truth. The other sect are the Hassidim,
the spiritual Jews, who say that outward
ceremonies are of no use at all, and we must
attend rather to the spirit. To prove their
doctrine they quote Jeremiah xxxi. 31, 32,
33, 34; where the new covenant is men-
tioned. The author of this sect was Israel Baal
Shem, who died 70 years ago in Poland.—
They have been excommunicated by many

Right Rev. Wm. White, D. D. President
Rev. J. J. Janeway, D. D. Rev. Willard
Staughton, D. D. Rev. Thomas Sargent,
Rev. George C. Potts, Vice Presidents
Robert Ralston, Esq. Treasurer
Rev. Jacob Broadhead, D. D. Con. Sec.
Rev. Jackson Knepper, D. D. Rec. Sec.

—
SYBTERIAN THEOLOGICAL SEMINARY
IN VIRGINIA.
 The Rev. Dr. Rice, of Richmond, has been appointed, as President of the Theological Seminary about to be established in Virginia.
 The Presbytery of Hanover, meeting, appointed the Rev. J. H. Smith, and the Rev. Joshua T. Smith, Agents to collect funds for the Seminary, it is expected, will commence in the fall. The Presbytery of the same name, at the same time, appointed the Rev. J. H. Smith, and the Rev. Joshua T. Smith, Agents to collect funds for the Seminary, it is expected, will commence in the fall. The Presbytery of the same name, at the same time, appointed the Rev. J. H. Smith, and the Rev. Joshua T. Smith, Agents to collect funds for the Seminary, it is expected, will commence in the fall.

Poetry.

FROM "THE JUDGMENT," AN AMERICAN POEM.

How diverse from the front sublime of Paul,
Or pale and placid dignity of him
Who in the lonely Isle saw Heaven unveiled,
Was his, who in twelve summers won a world!
Not such his countenance nor garb, as when
He foremost breasted the broad Granicus,
Dark-rushing through its steep from lonely
Ida,
His double-tufted plume conspicuous mark
Of every arrow; cheering his bold steed
Through pikes, and spears, and threatening
axes, up
The slippery bank through all their chivalry,
Princes and Satraps linked for Cyrus' throne,
With cuirass pierced, cleft helm, and plume-
less head,
To glorious conquest: or when, panic struck,
Darius from his plunging chariot sprang,
Away the bow and mantle cast, and fled.
His robe, all splendid from the silk woman's
loom,
Floated effeminate, and from his neck
Hung chains of gold, and gems from eastern
mines.
Dewlight with many-coloured plumage, flamed
His proud tiara, plumage which had spread
Its glittering dies of scarlet, green, and gold,
To evening suns by Indus' stream: around,
Twined careless, glowed the white and purple
band,
The imperial sacred badge of Persia's Kings.
Thus his triumphal car in Babylon
Displayed him, drawn by snow white ele-
phants,
Whose feet crushed odours from the flowery
wreaths
Boy-cupids scattered, while soft music breathed
And incense fumed around. But dire his hue,
Bloated and bacchanal, as on the night
When old Persepolis was wrapped in flame:
Fear over all had hung a livid tinge.
A deeper awe subdued him than amazed
Parmenio and the rest, when they beheld
The white stoled Levites from Jerusalem,
Thrown open as on some high festival,
With hymns and solemn pomp, come down the
hill,
To meet the incensed King, and wondering
saw,
As on the Pontiff's awful form he gazed,
Glistening in purple, with his mystic gems,
Jove's vaunted son, at Jaddua's foot, adore.

Miscellany.

FROM THE RETROSPECTIVE REVIEW.

GREAT PLAGUE IN LONDON IN 1665.
(Continued.)

Of all the pamphlets and publications which we have consulted on this occasion, DeFoe's book is almost the only one which attempts to give a picture of London as it appeared at the time to a spectator. But from the various topics on which he dwells, the various incidents and familiar examples he invents or records, the various reflections which he makes, all of which arise from a very patient and intelligent study of the subject, we can make a few selections, which, while they will serve as good specimens of the author, will instruct the reader in the real history of the plague, whether in our own capital, or in any other part of the world.

He thus speaks generally of the sufferings of the infected:

"But this is but one; it is scarce credible what dreadful cases happened in particular families every day; people in the rage of the distemper, or in the torment of their swellings, which was indeed intolerable, running out of their own government, raving and distracted, and oftentimes giving violent hands upon themselves, throwing themselves out at their windows, shooting themselves, &c. Men murdering their own children in their lunacy, some dying of mere grief, as a passion, some of mere fright and surprise, without any infection at all; others frightened into idiotism, and foolish distractions, some into despair and lunacy; others into melancholy madness."

"The pain of the swelling was in particular very violent, and some intolerable; the physicians and surgeons may be said to have tortured men for creatures, even to death. The swellings in some grew hard, and they applied silent drawing plasters, or poultices, to leak them; and if these did not do, they cut and scarified them in a terrible manner; some, those swellings were made hard by the force of the distemper, and partly by their being too violently drawn; and were so hard that no instrument could cut them, and then they burnt them with caustics, so that many died raving mad with the torment; and some in the very operation. In these distresses, some sought help to hold them down in their bed, or to look to them, laid hands upon themselves, as above. Some broke out into the streets, perhaps naked, and would directly down to the river, if they were not stopped by the watchmen, or other officers, and plunge themselves into the water wherever they found it."

"It often pierced my very soul to hear the groans and cries of those who were thus tormented; but of the two, this was counted the most promising particular in the whole infection; for, if these swellings could be brought to a head, and to break and run, or, as the surgeons call it, to digest, the patient generally recovered; whereas those, who like the gentleman's daughter, were struck with death at the beginning, and had the tokens one upon them, often went about indifferent easy, till a little before they died, and some till the moment they dropped down, as in apoplexies and epilepsies is often the case; such would be taken suddenly very sick, and would run to a bench or bulk, or any convenient place that offered itself, or to their own houses, if possible, as mentioned before, and there sit down, grow faint, and die. This kind of dying was much the same as it was with those who die of convulsions, or morbidities, who die swooning, as it were, go away in a dream; such as died thus, had very little notice of their being infected at all, till the gangrene was spread through their whole body; nor could physicians themselves know certainly

how it was with them, till they opened their breasts or other parts of their body, and saw the tokens."

Among various other instances of the just horror in which every one held his neighbor, the following may be extracted:

"Another infected person came, and knocked at the door of a citizen's house, where they knew him very well; the servant let him in, and being told the master was at supper: they began to rise up a little surprised, not knowing what the matter was, but he bid them sit still, he only came to take his leave of them. They asked him, 'Why Mr. —, where are you going?' 'Going,' says he, 'I have got the sickness, and shall die to-morrow night.' It is easy to believe, though not to describe the consternation they were all in; the women and the man's daughters, which were but little girls, were frightened almost to death, and got up, one running out at one door, and one at another, some down stairs, and some up stairs, and getting together as well as they could, locked themselves into their chambers, and screamed out at the window for help, as if they had been frightened out of their wits: the master, more composed than they, though both frightened and provoked, was going to lay hands on him, and throw him down stairs, being in a passion, but then considering a little the condition of the man, and the danger of touching him, horror seized his mind, and he stood still like one astonished. The poor distempered man, all this while, being as well diseased in his brain as in his body, stood still like one amazed: at length he turns round. 'Aye,' says he, 'with all the seeming calmness imaginable, 'is it so with you all! are you all disturbed at me? why then, I'll e'en go home and die there.' And so he goes immediately down stairs: the servant that had let him in goes down after him with a candle, but was afraid to go past him and open the door, so he stood on the stairs to see what he would do; the man went and opened the door, and went out and flung the door after him; it was some while before the family recovered the fright, but as no ill consequence attended, they have had occasion since to speak of it (you may be sure) with great satisfaction. Though the man was gone, it was some time, nay, as I heard, some days before they recovered themselves of the hurry they were in, nor did they go up and down the house with any assurance, till they had burnt a great variety of fumes and perfumes in all the rooms, and made a great many smokes of pitch, of gunpowder, and of sulphur, all separately shifted and washed their clothes, and the like: as to the poor man, whether he lived or died, I do not remember."

We have soon after this a striking description of the general state of the metropolis, when the disease was at its height. "It is here, however, to be observed, that after the funerals became so many, that people could not toll the bell, mourn, or weep, or wear black for one another, as they did before; no, nor so much as to make coffins for those that died; so after a while the fury of the infection appeared to be so increased, that, in short, they shut up no houses at all; it seemed enough that all the remedies of that kind had been used till they were found fruitless, and that the plague spread itself with an irresistible fury; so that, as the fire the succeeding year, spread itself, and burnt with such violence, that the citizens, in despair, gave over their endeavours to extinguish it, so in the plague, it came at last to such violence, that the people sat still looking at one another, and seemed quite abandoned to despair: whole streets seemed to be desolated, and not to be shut up only, but to be emptied of their inhabitants; doors were left open, windows stood shattering with the wind in empty houses, for want of people to shut them: in a word, people began to give up themselves to their fears, and to think that all regulations and methods were in vain, and that there was nothing to be hoped for but an universal desolation; and it was even in the height of this general despair, that it pleased God to stay his hand, and to slacken the fury of the contagion, in such a manner, as was even surprising, like its beginning, and demonstrated it to be his own particular hand, and that above, if not without the agency of means."

"But I must still speak of the plague, as in its height, raging even to desolation, and the people under the most dreadful consternation, even, as I have said, to despair. It is hardly credible to what excess the passions of men carried them in this extremity of the distemper; and this part, I think, was as moving as the rest. What could affect a man in his full power of reflection; and what could make deeper impressions on the soul than to see a man, almost naked, and got out of his house, or perhaps out of his bed into the street, come out of Harrow-Alley, a populous conjunction, or collection of alleys, courts, and passages in the Butcher-row, in Whitechapel! I say, what could be more affecting, than to see this poor man come out into the open street, run dancing and singing, and making a thousand antic gestures, with five or six women and children running after him, crying and calling upon him, for the Lord's sake, to come back, and entreating the help of others to bring him back; but all in vain, nobody daring to lay a hand upon him, or to come near him."

"This was a most grievous and affecting thing to me, who saw it all from my own windows; for all this while the poor afflicted man was, as I observed it, even then in the utmost agony of pain, having, as they said, two swellings upon him, which could not be brought to break, or to suppurate; but by laying strong caustics on them, the surgeons had, it seems, hopes to break them, which caustics were then upon him, burning his flesh, as with a hot iron. I cannot say what became of this poor man, but I think he continued roving about in that manner, till he fell down and died."

Although we allow, that there is a great air of truth and reality in the work of DeFoe, and though we feel considerably indebted to the writings of the excellent Dr. Hodges, we cannot cease to regret the absence of a striking, picturesque, and faithful description of the plague by an eye-witness, like that we find in the pages of Thucydides, which is perhaps the most perfect piece of composition that ever came from the pen of man. Nothing there is wanting to satisfy the physician, the historian, the poet, or the moralist; for that inimitable writer has selected his details with such judgment, has narrated them with such

spirit, has applied such genuine touches of truth and pathos, as to give, in a few chapters, such pictures to the imagination, such information to the understanding, as the elaborate volumes of others are unable to convey; and perhaps it is owing to the interest which he has given to the plague of Athens, as well as to the inherent interest in the subject, that the plague has become so favourite a theme to both poets and historians.

With respect to the plague of London, however, we can collect from Dr. Hodges the symptoms and phenomena of the disorder, though we cannot describe them with the wonderful accuracy and in the spirited manner of Thucydides. Most persons, upon their first invasion by the sickness, perceived a creeping chilliness gradually spreading itself over the body, which produced a shivering not unlike the cold fit of an ague—succeeded by convulsive motions of the limbs and frame. Soon after this horror and shaking, followed a nausea, and strong inclinations to vomit, with a great oppression and seeming fullness of the stomach; a violent and intolerable headache next succeeded, when some fell into violent fits of phrenzy, and others became soporose and stupid. Afterwards, a fever discovered itself, and as soon as it began to appear, a strange faintness seized the patient, which was seconded by violent palpitations of the heart, so powerful as to be heard even at a considerable distance. In some instances, perspirations ensued, which would break out in such profusion, as if the whole constitution were dissolved. These sweats were sometimes of a citron colour; sometimes black, fetid, and often like blood; sometimes they were cold, while the heat raged inwardly and excited an unquenchable drought. But the most constant signs of the pestilence were blains, which broke out all over the person with exquisite and shooting pains, hard and painful tumours, with inflammation upon the glands, virulent carbuncles, which, while their pain was intense, their cure and danger was most critical and hazardous—not to mention the tokens which proceeded from the putrefaction of the blood and the mortification of the part, which, when real, i. e. when the spot and the part about had lost its feeling and no mistake could arise, were the certain forerunners of death; in some cases only appearing a few hours previous to dissolution, in others the fourth day before, remaining, observes Dr. Hodges, all that time terrible admonitions to the sick and their attendants.

To the affliction arising from such a disease was London exposed, with various fluctuations, for the space of twelve months, and to such an extent, as that four thousand died of it in one night, twenty thousand in one week, and in the whole, not less than a hundred thousand. About the same time of the year that it commenced, its retreat was observed to have taken place, or, at least, to be very near at hand. All the symptoms became less violent, fewer were infected, and those who were so mostly recovered, so that this once powerful and gigantic distemper dwindled into slight and contemptible attacks of quinsy and headache.

FROM BOOKER'S WORKS.

JUSTIFICATION BY FAITH.

If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him [God]. If we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly, in deed, word, or thoughts, we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking; those things which we do by any respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered:—we are never better affected unto God than when we pray;—yet, when we pray, how are our affections many times distracted! how little reverence do we show unto the grand Majesty of God unto whom we speak! how little remorse of our own miseries! how little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, "Call upon me," he had set us a very burdensome task? It may seem somewhat extreme which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise. I will but only make a demand: if God should yield unto us, not, as unto Abraham, if fifty, forty, thirty, twenty, yea or if ten, good persons could be found in a city, for their sakes the city should not be destroyed; but, and if he should make us an offer thus large:—Search all the generations of men, since the fall of our father Adam; find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one only man's action, neither men or angels shall feel the torments which this ransom, to deliver men and angels, could be found to be among the sons of men? The best things, which we do have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed God doth liberally promise whatsoever appertaineth to a blessed life to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law: the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound; we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckon, as if we had him in our debt-books. Our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences.

It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing of Christians but faith; because we teach that faith alone justifieth. Whereas, by this speech, we never mount to exclude either hope, or charity, from being always joined, as inseparable mates with faith in the man that is justified; or works from being added to the

cessary duties required at the hands of every justified man; but to show that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God; before whom, otherwise, the weakness of our faith were cause sufficient to make us culpable; yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter."

FROM THE LITERARY AND EVANGELICAL MAGAZINE.

PHILLIPS AND EXETER ACADEMIES.
From Remarks by a Southern Gentleman, who recently visited New-England.

Phillips' Academy is one of the most respectable institutions of its kind in the United States, and indeed, in a certain sense, the mother of the Theological Seminary established in that village (Andover.) Samuel and John Phillips, sons of the Rev. Samuel Phillips, minister of Andover, founded the Academy in the year 1778, by the donations of 140 acres of land in Andover, 200 in the state of New-Hampshire, and between five and six thousand dollars in money. The lands were directed, to be let out, and the money put to interest, and the produce of the whole, for ever to be appropriated to the support of a free school, or academy in the south parish of Andover.

About ten years afterwards, John Phillips gave \$20,000 to this seminary, and at his death he bequeathed to it one third of his estate. William Phillips gave \$4,000 to the same fund. These donations were made, "for the virtuous and pious education of youths of genius, and serious dispositions." In the constitution of this academy, the first object is declared to be "the promotion of virtue and true piety; the second, instruction in the Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and of the fourth, such of the other liberal arts and sciences or languages as opportunity and ability may hereafter admit, and the Trustees shall direct."

Out of this institution grew the Theological Seminary, which has been visited by me with so delightful an interest, and which is doing so much for the cause of religion in the country. And the Trustees of the Academy are also the Trustees of the Seminary. The Academy, nevertheless, is a distinct affair, connected only in the way I have mentioned with the theological school. It is now under the management of a most able and respectable preceptor, and is usually frequented, I think I was told, by about 130 pupils; who are trained as well perhaps as youth at any similar institution in the country.

The name of Phillips will be remembered with gratitude, and mentioned with honour, as long as this institution shall last. *Esio Perpetua!* The same may be said of EXETER ACADEMY, another noble institution of the same kind, established by John Phillips. It has a fund of \$80,000, of which almost the whole was given by him!

These institutions are in a very high degree useful; not only as places where young men are advantageously fitted for College, but where a great many who never enter College, receive a very valuable education. In most of these academies, there are two departments, one for girls, and the other for boys. Female teachers are employed for the instruction of their own sex. But the whole establishment is under the superintendence of some experienced and pious instructor, who manages with paternal care, and exercises a mild but firm discipline.

Extract from an inquiry into the causes of animal life, by Dr. Rush.

The different religions of the world, by the activity which they excite in the mind, have a very sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects. Man is as naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties, by robbing him of a belief in a God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, has lately been demonstrated by the atheists of Europe, who, after rejecting the true God, have instituted the worship of nature, of fortune, and of human reason; and, in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed, according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon the health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured will come, when the understanding shall be elevated from its present inferior objects, and the extorted passions be reduced to their original order. This change in the mind of man, I believe will be effected only by the influence of the Christian religion, after all the efforts of human reason, to effect it, by means of civilization, philosophy, liberty, and government, have been exhausted to no purpose.

LONGEVITY.

The longest animal life on record is that of a Swabian fish, a carp of prodigious size, that was found in the year 1497, in a fish pond, and had in its ear a ring of copper, with these words in Latin—"I am the first fish that was put in this pond, by the hands of Frederick the second, governor of the world, the 5th of October, 1339." So that this carp must have lived 257 years."

THE WABASH RIVER.

The Wabash is a beautiful river, about 600 miles in length by its meanders. It flows the Ohio about 140 miles from the confluence of the latter with the Mississippi, and may be considered as its largest tributary stream, coming in on the west side. The

breadth, at the mouth, is 400 yards. The head waters rise in the northwest corner of the state of Ohio, and its general course is south of west. Its principal tributaries are, White River, Little Miami, Sugar Tree Creek, Ponce Creek, or Wabash, Embarras, Big and Little Elkhorn, Tippecanoe, and Massillon.

This river flows through a rich and fertile country, well adapted to the cultivation of wheat and rye; and cotton has of late been raised with success. There are, both on the east and west side of this river, many prairies, or natural meadows, which are very rich and fertile. The country is now settling very fast, and will, in a few years, if the present prospect continues, be in a high state of cultivation. The principal towns situate on this river, are Hannibal, Vincennes, and Terre Haute, with several more, which are yet new, and contain few inhabitants.

This river forms the western boundary of the state, having Illinois on the west, Indiana on the east, for a considerable distance. It affords excellent springing for flat boats, for the distance of about 500 miles from its mouth, and is navigable for craft drawing two or three feet water, as far as Vincennes, at almost any season.

FROM THE NATIONAL GAZETTE.

Asiatic Society of London.—Considerable progress has been made in the institution of a society for the Encouragement of Literature, Science, and the Arts, in connection with India and many other countries eastward of the Cape of Good Hope, to be denominated "The Asiatic Society of London." A number of gentlemen have been already elected as members. Among the objects of the society will be the promotion of researches into the arts, literature and history of the various European knowledge and arts among the inhabitants of that continent. The society has a good ground to hope, that in a short period be shared by intelligent and enterprising men, who will follow up researches into their own history, literature, and antiquities, and animated by the spirit of improvement which has already begun to manifest itself among them.

Want of Clergymen in the Episcopal Church.—The Philadelphia Recorder states that at least 300 additional Clergymen are supposed to be wanted in the Episcopal Church in this country—and that the Education Societies are encouraged by members of that church, the "Episcopal Society" must be limited in its operations to the want of labourers.

Advertisements.

To Magistrates, Constables, &c. JUST published, and for sale, at the Columbian Office, North E Street, near the City Hall.

THE REPORT OF A COMMITTEE adopted by the meeting of Magistrates at the City Hall on the 28th of May last, relative to the course of proceedings under an Act of Congress, passed March 1, 1828, entitled "An Act to extend the jurisdiction of the District of Columbia in the recovery of debts of the District of Columbia."

Also, for sale, at the same place, the BLANK FORMS, adopted by the Justices, the copies of which were furnished the subscribers by committee appointed to prepare them. The subscriber intends keeping a general assortment of BLANKS used by Justices of Peace for sale on reasonable terms, and will be thankful for a share of patronage.

JOHN S. MERRILL.

June 7.

RICHARD S. COLE.

Attorney & Counsellor at Law, HAS removed into the District of Columbia, and opened his OFFICE in Georgetown. He will be happy to attend to the business of those who may intrust it to him; whether of professional kind, or in relation to claims of description, in Washington, Alexandria, or Georgetown.

Jan. 18—tf

Dr. Gill's Commentaries.

W. W. WOODWARD has extended his time for selling the above named work at \$35 Sheep, and \$40 in Calf binding. Letters and orders must be post paid. Philadelphia, Feb. 1.

JUST PUBLISHED

And for sale by John S. Merrill, at the Columbian Office, North E Street, near the City Hall.

A PARTICULAR RELATION

OF THE

AMERICAN BAPTIST MISSION

TO THE

BURMAN EMPIRE.

In a Series of Letters, addressed to Joseph Butterworth, Esq. M. P. London.

BY ANN H. JUDSON.

March 22—tf

Lands in Ohio for Sale.

THE subscriber has for sale 1000 acres of good land, on Paint Creek, Ohio, about two miles and a half of Washington, the estate of Fayette county, of which forty acres are cleared. There is on the above a good mill and a distillery. Surveyed for J. White.

Also, 1000 acres on Mill Creek, Logan county, on which are some excellent mill-sites, conveyed for George McCready.

To save trouble, it is thought best to sell the prices at which the above lands will be sold, on Paint Creek, Ohio, in hand, the terms are: one fourth in cash, the balance in three annual payments. That on Mill Creek, for three dollars per acre; one in hand, the remaining three-fourths in regular annual payments. Or, the whole of the above property will be exchanged for a farm within 50 miles of the subscriber's present residence. Application to the subscriber, by letter, post paid, directed to Orleans, Fauquier county, Virginia, will be duly attended to.

BENJAMIN DAWSON.

May 10—St

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